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THE
SALVATION ARMY,

—ITS—

GOVERNMENT, PRINCIPLES,

—AND—

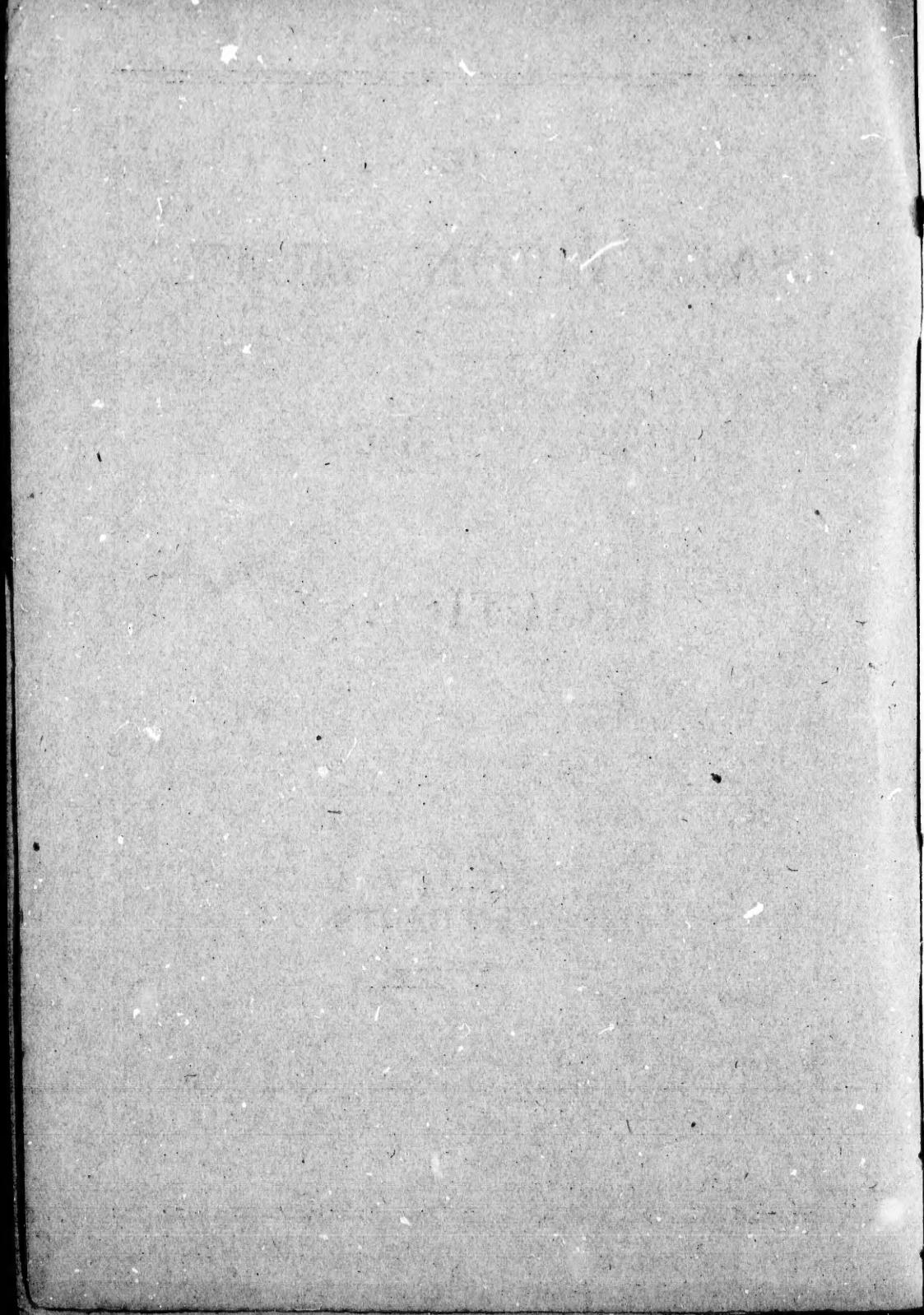
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By the Rev. ANDREW WILSON,

TORONTO.

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THE SALVATION ARMY,

-ITS-

GOVERNMENT, PRINCIPLES, AND PRACTICES.



HE Salvation Army is a religious phenomenon that has sprung up within the last twenty years, and now appears in many lands. Its originator and Commander-in-Chief, William Booth, was brought up in the Church of England, passed from it to the Wesleyan Methodist body, and thence to that of the New Connection. He is described by one who saw him, as "a tall, slender, military figure with keen eyes and crooked nose." In 1861, he commenced to work independently of the Church. In 1865, he began open air services in the east end of London, England. His influence spread, and the number of his followers rapidly increased till, in 1878, the movement assumed its present form and title. It is now an organized body, with Sergeants, Lieutenants, Captains, Majors and Colonels for officers, who are promoted from time to time from the lower to the higher ranks, and all under the one Commander-in-Chief, General Booth, whose Autocracy is secured by trust deeds to his successors in office. It now comprises six hundred and thirty corps, and, during 1883, two hundred and fifty millions of copies of its paper, "The War Cry," and eighty-five thousand dollars worth of musical instruments, uniforms and badges were disseminated. Thus what promised at first to be an auxiliary to the churches, has crystallized into a new sect, sending its officers into many countries, issuing publications in several languages, acquiring property, and alluring by its peculiar modes of operation and sensational practices, not a few from the various churches wherever it establishes stations. Its professed object is the

salvation of men and the worst of characters, hence its peculiar name—"The Salvation Army."

1. Its Government, supreme and absolute power is lodged in its Commander-in-Chief, who is as much, if not more, in point of government, a Pope to the Army, as the Pope of Rome is to Romanism. The *Christian Monthly and Family Treasury*, for July, 1882, says: "It is itself a pure despotism. Mr. Booth is General of the Order in the same sense that Ignatius Loyola was General of the Jesuits. His will is law. All the officers, from the highest to the lowest, derive their commissions immediately from him, and act solely under his direction. Reports, we are told, go up as regularly to 'Headquarters' from the stations, as the reports of the Sergeants of a regiment to their commanding officer. There may possibly be councils of war when the opinions of individuals are taken, but within this strange communion the people have no voice." The rank and file have no voice whatever in the appointment of their officers. The exercise of this arbitrary power in a Station at the village of Portsmouth, near Kingston, was the cause of a division which resulted in the formation of "The Saved Army." Its property, though acquired by their own liberality and that of their friends is, I have been informed, held and controlled by its superior officers. All subordinate officers are bound to obey their superiors in office. Whatever may have been the case at first, its members are not now permitted to attend the churches. A young woman of the Station, at Kingston, last spring was threatened with expulsion if she went to one of them to hear the minister under whom she had sat for many years. But even if there were full liberty in this respect, few, if any, who have joined its ranks, would avail themselves of it, and of the ordinary means of grace in any of the churches; for they become so intoxicated with the Army, and carried away with its sensational practices so far beyond ordinary christians, and the ordinary means of grace that these, if not despised by them, are at least but little esteemed. And Mrs. Booth, the wife of the Commander-in-Chief, who appears to be of great authority in the Army, in her "Aggressive Christianity," takes every opportunity of reflecting upon and disparaging ministers of the

gospel, and their labours, the churches and their efficiency. Ministers in some places have gone to their meetings hoping to teach and guide the awakened and gather them into their congregations. But they have generally found it to be impossible. They must either go along with the Army, and see their people drawn into its ranks, or withdraw from it altogether. The presence of ministers and persons of education and piety attending its meetings, has been largely used to promote its interests and to advance its prosperity. But for this it would not occupy the position it now does in many places. Its officers exercise entire control over all its members, practices and services; and the Commander-in-Chief exhorts them thus—"Govern your corps. Sit upon the box and hold the reins, grasp them lovingly, but firmly. It is never safe to let high spirited horses feel that you are driving with slack rein. If they do, they will take liberties with you and your vehicle that may be inconvenient, and, as a rule, it will be best for you to drive with a tight rein. It is safest and best for society, in all its grades and relations, to feel that there is a real authority which must be respected, and real law and discipline which must be obeyed. And I am sure it is the best for our people, and for the time being you are, in your station, responsible for the maintenance of this necessary discipline." ("Salvation Soldiery," p. 74.) From this brief sketch of its Government, it is evident that so far as its government is concerned, the Lord Jesus Christ, as the sole King and Head of His Church, and the only Captain of our salvation, is set aside—the offices which He has appointed, and the rules and regulations which he has made, are ignored; and General Booth and his Army officers, orders and regulations substituted. This is one of the rocks upon which, sooner or later, the Army will make shipwreck.

II. Let us now turn to some of its distinctive principles. Rightly and fairly to formulate its principles is not very easy. But the following appear to be the most important and peculiar :—

1. While all power to save appears to be ascribed to the Holy Ghost, yet it seems to be held by the Army that this power is exercised by and through its members, so that by

this power they are able to make men willing to be saved, to turn them from sin and Satan to God. Hence they regard themselves as responsible, not merely for the use of the means in order to the salvation of men, but for their salvation itself. And as they think all may have this power, and ought to have it, any who have it not are responsible for all the good they might have done had they possessed it. In "Aggressive Christianity," the General's wife says, "we are called by the Word, not only in these direct passages, but by the underlying principle running through it all, and laying upon us the obligation to save men. In fact, the world is cast upon us, we are the only people who can save the unconverted." "We are called by the Spirit to this work. Obey the call.—Do it. Never mind if it chokes you—do it. Say 'I had better die in obedience than live in disobedience.' . . . "There would have been thousands of souls saved if all those who have had these urgings had obeyed them." . . . "And what is our work? To go and subjugate the world to Jesus; everybody we can reach, everybody we can influence, and bring them to the feet of Jesus, and make them realize that he is their lawful King and Law-giver; that the devil is a usurper, and that they are to come and serve Christ all the days of their lives. Dare any of us think of it without this equipment of power! Talk about, 'Can we have it?' We are of no use without it." . . . "Oh! friends, we want the power that we may be able to go and stretch ourselves upon the dead in trespasses and sins, and breathe into him the breath of spiritual life. We want to be able to go and touch his eyes that he may see, and speak to the dead and deaf with the voice of God and make them hear. This is what we want—power." . . . "Then let me remind you—and it makes my own soul almost reel when I think of it—that God holds us responsible. He holds you responsible for all the good you might do if you had it." . . . "Go and wake them! You can do it if you have the Holy Ghost in you." . . . "Take hold of them by the mighty power of your moral suasion, and zeal, and love, and energy, and turn them right round from sin and Satan unto God."

And the General, in exhorting his officers and men says, "shake them up, startle them with apparitions of death and

judgment, and devils and hell. What matters taste and propriety to you ? the man, the crowd you speak to are going to hell—they are almost there already. You will hear they are dead and damned in a few days, unless something happens. So do for their soul's sake, wake them out of sleep, and then you will have a chance. And, Salvation Army Cadet, if you bring the giants down, and keep on bringing them down, God and men will believe in you, and neither God nor man will believe in you if you don't. And oh ! Cadet, and any one else whom it may concern, success is a necessity for thee ; killing one giant will last some soldiers for a lifetime, but a Salvation Army warrior should kill one or more at least every day. Anyhow, he must have *Victory, More Victory, Constant Victory.* And if you are what David was, you cannot be otherwise than a success, and therein a joy and a strength to the Salvation Army."

Many more extracts from their writings might be given in support of what we have stated is held by the Army about the agency of the Holy Spirit, and responsibility in relation to the salvation of men. It is ours, no doubt, to be instant in season and out of season in the use of the necessary and appointed means of salvation, and in maintaining a godly example, that may influence for good those with whom we come in contact. But is it not of the direct operation of the Holy Spirit that these are effectual ? "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."—Rom. ix. 16. God only can make the means effectual for salvation by the power of the Holy Ghost directly accompanying the Word and ordinances of His own appointment. Nor can we limit the Spirit's agency to these. May He not work without them ? May He not quicken the spiritually dead in trespasses and sin by the reading of the Word by the sinner himself, or without the Word as in the case of infants and others ?

The views of the Army on the agency of the Holy Spirit, and the responsibility of believers in relation to that agency are mystical. It is easy to see the effects they must have upon those who sincerely hold them. Believing that they are responsible, not only for the use of means, but for

the end, the salvation of those who are on the broad road to destruction, and that they are possessed, or may be possessed of power, by the Holy Ghost imparted to them to make men willing to be saved, to open their eyes to see their danger, to turn them right round from sin and Satan unto God, will prove to be a prolific source of evil. Men and women who regard themselves as possessed of such a power and under such a responsibility for the accomplishment of such a momentous end, will, in all likelihood, run into great extravagance, nor will they be apt to regard anything or any means wrong or improper or out of place, which *they may think* calculated to accomplish the end in view. Such views seem to me to lead to, if they are not actually, pantheistic mysticism. They are not unlike the views that made their appearance during the time of the Reformation which brought Luther from the castle in which he was immured, and which he so ably refuted. "What infatuated folly," exclaimed Carlstadt, "for men to think that the Reformation must be left to God's working. A new order of things is opening. The strength of man must be brought in, and woe to him who shall hold back instead of mounting the breach in the cause of the mighty God." "Men who imagined themselves," says Dr. Hodge, in his Theology, "to be forms in which God existed and acted, were not likely to be subject to any authority, human or Divine, nor were they apt to regard anything as sinful which they felt inclined to do."

2. Holding such mystic views of the Holy Spirit's agency, it is not surprising that the Army should hold that the Spirit produces, not only moral and spiritual, but physical effects. For these Mrs. Booth, in her "Aggressive Christianity" pleads, "In the north," she says, "when I was there we had an all-night of prayer-meeting, at which one thousand people, admitted by ticket, waited all night on God. The meeting began at ten, and went on until six in the morning, and there were strong men, men in middle life and old men, lying on their faces on the floor. There were doctors there who examined them, and tried to account for it from physical causes, but they could not. It was the power of God. The Holy Ghost does come, and because, in coming thus into our souls, and thus filling us, He sometimes prostrates our bodies;

people rebel as they did on this occasion, and reject the manifestation, and say, 'Excitement! fanaticism!' . . . "What right have you to say that the Holy Spirit coming into a human soul can operate upon that soul to the full extent without, in some degree, prostrating the body? We know how people fall under great emotions of anger, grief and joy. Why? Because the influence of the mind has so affected the body that the body cannot bear it, and when the Holy Spirit of God comes into a human soul and opens its eyes and quickens its perceptions, and enlarges its capacities, and swells it with glory, is it an unlikely or improbable thing that the body should sometimes be prostrate under His power? What did Paul say? 'I bear in my body the marks of the Lord Jesus,' and 'I have been in the third heaven and heard things that it was unlawful (or impossible) to utter.' Do you think God intended such experiences and visions only for Paul and the apostles?" They have, then, among them "glory fits," and bodily prostrations, and the most sensational and wonderful manifestations and demonstrations, so that sometimes, and in some places, it is "confusion worse confounded." It is in keeping with these views to advertise, as has sometimes been done, a "Tremendous Free and Easy," a "Hallelujah Gallop," and on the same placard fix an hour for "The descent of the Holy Ghost." I am reminded by the quotation from Paul of the wonderful bodily prostrations in connection with the revival of 1859, in Ireland, when some went so far as to point out the very spot on their bodies where the Holy Spirit entered them. In the early history of religious movements in the United States astonishing physical effects were produced. Men and women were seized with what was called the "jerks," and involuntarily made to turn summersets and were so violently jerked about that sometimes it seemed as if their lives were in danger. In Prince Edward Island there exists a sect called "The McDonaldites," in whose meetings a few years ago much the same bodily effects were manifested. Women, I have been told, by those who saw it, would make their dishevelled hair snap like a whip. But to attribute these things to the Holy Spirit, who is a Spirit of order and not of confu-

sion, is dishonouring to this heavenly and Divine agent. They may all, I believe, be accounted for by the power of human sympathy which is a mighty power, when rightly guided and controlled for good ; but, also, a mighty power when uncontrolled or misdirected for evil. Any one at all acquainted with the sensational character of the Army's meetings, of the passionate appeals to the feelings that are made, the use made of what they call the penitent form to which people are induced to go in order there and then to get salvation, and be restored to perfect men and women, and all this continued day after day, and night after night, will not be surprised that the nervous system of some of those who give attendance upon them for any length of time becomes deranged, and that they should go off into what the Army calls "glory fits," and, as has been the case, in more instances than one, become insane or religious monomaniacs. A physician in Kingston informed me last winter that he had a number of cases of nervous prostration brought on by attending the Army's meetings.

In relation to this, Dr. Alexander, in his "Thoughts on Religious Experience," asks, "Is it then judicious, by impassioned discourses addressed to the sympathies of our nature, to raise this class of feelings to a flame, or to devise measures by which the passions of the young and ignorant may be excited to excess ? That measures may be put into operation which have a mighty influence on a whole assembly is readily admitted, but are excitements thus produced really useful ? We may bring young people who are diffident to a decision, and, as it were, constrain them to range themselves on the Lord's side ; but the question which sticks with me is, does this really benefit the persons ? In my judgment, not at all, but the contrary. If they have the seed of grace, though it may come forth slowly, yet this principle will find its way to the light and air, and the very slowness of its coming forward may give it opportunity to strike its roots deep in the earth. If I were to place myself on what is called an *anxious seat*, or should kneel down before a whole congregation to be prayed for, I know I should be strongly agitated, but I do not believe that it would be of any permanent utility. But if it *should* produce some good effect, am I

at liberty to resort to anything in the worship of God which I think will be useful ? If such things are lawful and useful why not add other circumstances to increase the effect ? Why not require the penitent to appear in a white sheet, or to be clothed with sackcloth, with ashes on his head ? And these, remember, are scriptural signs of humiliation. And on these principles who can reasonably object to holy water, to incense, and the use of pictures or images in the worship of God. All these things come into the church upon the same principle of devising new *measures* to do good ; and if the *anxious seat* is so powerful a means of grace, it may soon come to be reckoned among the sacraments of the church. The language of experience is, that it is unsafe and unwise to bring persons who are under religious impressions too much into public view. The seed of the Word, like the natural seed, does not vegetate well in the sun " (page 115).

3. Nor is it surprising, that people, holding such views of the Holy Spirit's mission, as they do, should, also, hold and teach the doctrine of sinless perfection. The Commander-in-Chief, in his " Salvation Soldiery," (page 87) states it thus, "under sin, over sin, without sin." " It implies," he says, "(1) full deliverance from all known sin ; (2) the consecration of every power and possession to God and His work ; (3) constant and uniform obedience to all the requirements of God." Again, on page 89, " Love is the fulfilling of the law," and with a heart full of love to God, and everybody else, the soul has no consciousness, of sin." On page 81, in relation to Isaiah, he writes, " Isaiah exclaims, ' My iniquity is taken away and my sin is purged, my uncleanness is gone — heart and lips unclean no longer.' Hold there, Isaiah. What is it you say ? Beware of absolute perfection. Sinlessness, conceitedness ! Beware ! What do you say, All my iniquity is taken away, and all my sin is purged ? How do you know ? The Seraphim said so, and I believe him. It is gone ; I have no iniquity now, it is taken away ; and I have no sin, it is purged. All glory to God forever. Hallelujah ! Hallelujah ! Hallelujah !" Extracts might be given from other of their writings to prove this point. But take the testimony of one or two who have visited their meetings. A gentleman who had attended some of their meetings in

England, in describing one of them, wrote, "One after another rose to say, that since they had joined the Army, and got into the full light to which it introduced, they had been conscious of no sin. A lady, whose words had in them the genuine ring of earnestness and sincerity, told us that the sunshine was in her soul perpetually, and that every day *she was perfectly and in all things satisfying God.*" The Reverend Dr. Wylie, of Edinburgh, and author of "The History of Protestantism," in an article on the Army, which he wrote, after having attended one of its great gatherings to ascertain for himself what its views were, says, "*Perfectionism* is the weak point of the Salvation Army. Our readers ask, what is Perfectionism? *Perfectionism* is the doctrine that faith, wherever it exists, exists in full assurance, and that in the converted man all sin is rooted out. An expression which dropped from one of the speakers, a female, at the Alexandria Palace, implied this belief. The Holy Spirit, she affirmed, had extinguished all sin in her. This woman was an object of great interest to us, being the one perfect human being we had ever seen, or ever read of." It is nothing to the members of the Army to be told that John, the beloved and inspired Apostle, says, "If we say we have no sin we deceive ourselves and the truth is not in us," and "If we say we have not sinned, we make Him a liar, and His word is not in us." Or to point to the numerous cases in which, when the outward restraint that is constantly brought to bear upon them is relaxed or removed, their converts, like the sow that was washed, return to their wallowing in the mire. Dr. Wylie rightly and well remarks, "It will prove a weakening and, in the end, a destructive element. It will work after this fashion: having reached their full spiritual stature, as they imagine, the Salvation corps will of course, neglect the means appointed for growing in grace. Falling away from the reading of the Scriptures, from prayer, and from the ordinances of the church, their present show of piety and zeal will wither like the grass on the house-top. Nay, more, their perfectionism will fill them with heady and high-minded notions, and, puffed up with pride, they will 'fall into the condemnation of the devil.' In so many conversions, so suddenly accomplished, the

largest charity cannot but fear that many of these are simply a change of purpose, not a change of heart."

4. Again, the Army confound assurance of salvation with salvation itself; so that whosoever is saved must be fully persuaded of it. Assurance of hope is regarded as of the essence of faith, so that whosoever believeth must enjoy, immediately on his believing, a full assurance of his salvation. "Of course," says Mrs. Booth, "people are not assured because they have *nothing to be assured of!* They have no salvation, and, therefore, they cannot be assured of it. Get salvation and you will get assurance. Oh! friends, this is what you want. It is for you. Here it is. There is no other religion recognized in this book. All the saints to whom Paul wrote knew they were saved. "If this be so, then Paul and Peter must have differed, if not in their views on this point, in their experience. For Peter recognized, in his second letter, first chapter, those who had not attained to *assurance as brethren* in Christ, and exhorted them to "Give diligence to make their calling and election sure"—that is, to assure themselves that they are the called and hence the chosen of God.

5. Further, though the Army may not avow it, yet it practically acts on the principle, namely, that *the end justifies the means*. Hence all manner of means and expedients are employed to awaken attention, excite curiosity, and draw persons to its meetings to produce a sensation, work on the imaginations and feelings of those who have been drawn to its barracks. "People contend," says Mrs. Booth, "that we must have quiet, proper, decorous services, I say, where is your authority for all this?" It is nothing to quote to such people the injunction of inspired writ, namely, "Let all things be done decently and in order." "We are as free," says Mrs. Booth, "as the air and sunlight as to our choice of agencies." Hence the Army has its "penitent form," at which salvation may be obtained for the coming thereto, its uniform for men and women, its bands of music and its banners, with the inscription on them, "Blood and fire," its processions by day and night, and week day and Sabbath day, with the sale of its publications, especially the "War Cry," to the great annoyance of those dwelling in the neighbour-

hood, and the disturbance, sometimes, of services in churches on the Lord's day. It is nothing that God commands us to "Remember the Sabbath day to keep it holy," or that the civil law itself is violated so that in not a few instances its members have been fined and imprisoned. The end justifies the means. In relation to this, the Rev. Archibald Brown, who has been a missionary for many years in the East end of London, England, wrote in his last year's report, and with special reference to the Army's operations, "Just now evangelistic enterprise is in a feverish and, therefore, unhealthy condition. All sorts of extraordinary experiments are being tried without a question about the Master's warrant. Fiddles, tambourines, military titles and uniforms, song sermons, and every imaginable clap-trap device are in full swing, and things are done in the name of Christ sufficient to shock and horrify any soul that has reverence for the holy Master's name.

The Jesuitical doctrine that, "The end justifies the means" is spreading its poison in all quarters, and one wonders with dread, what the next method to reach the masses may be. These delirious efforts are doing terrible harm to those who put them forth. They drink of the rank sensational cup they offer to others. Spiritual taste becomes vitiated, and the worship of Jesus Christ grows insipid, and needs the spice of something sensational to give it flavor. Even were these methods a great success, our judgment concerning them would not be altered. The church of Christ is not responsible for success, but for faithfulness to her Lord's commands. But are they a success? A genuine, not apparent success? Our deliberate opinion, after living and labouring for many years among the class for which these efforts are especially intended, is that they are not. While here and there a soul is truly converted, hypocrites are bred wholesale."

With these distinctive principles the Army holds, at the same time, some of the cardinal doctrines of the gospel, as the total depravity of sinners, repentance, faith in the Lord Jesus Christ, and holiness—only this repentance is made "a condition of pardon," not only in the first instance, but of "continued salvation all the way through," and this holiness means "not only saved from the guilt and power of sin,

but," as the Commander-in-Chief says, "from its very indwelling—sanctified body, soul, and spirit; and preserved blameless unto the coming of our Lord Jesus ("Salvation Soldiery," page 69).

111. In the third place we propose to consider some of its most important and prominent practices:—

1. In practice the stated ministry of the gospel is ignored, and another gospel for that of revelation, is largely substituted. All the members, male and female, young and old, are, in their way, preachers. But the subject-matter of their preaching is not the gospel of the Lord Jesus Christ. Its converts dwell almost exclusively, day after day, and night after night, not on the objective Word revealed in the Holy Scriptures, but on their own experience. This, in their military language, is called "volley firing." At the word of command, "fire a volley," one after another rises and narrates his past history, what he has done and been—the wonderful change that has come over him, and the very great joy and happiness he now possesses. The ammunition used on these occasions is almost, if not altogether, drawn from the magazine of their own experience and subjective feelings, and the person who can tell the most sensational story of his or her past life, affirm with the greatest confidence the most wonderful change that has been effected in him and his life, and manifests in the most boisterous manner his present joy and happiness is the greatest gun. An old woman in England, who could tell of her having been in prison two hundred and forty times for drunkenness, was exhibited everywhere and was regarded as a very great gun. Paul enjoined upon Timothy to "preach the Word," and in his epistle to the Romans, says "The preaching of the gospel is the power of God unto salvation." But the Army makes comparatively little use of the Word—does little, if anything, in the way of teaching its converts out of it, and seldom is it expounded or preached. Its soldiers, though the Word of God is the sword of the Spirit, and one of the principal means by which the Spirit comforts and sanctifies His people, dwell upon and preach chiefly their own experience.

This is also called "Testimony Witnessing" and Mrs. Booth insists upon it that this is the one thing which the

world needs and disparages "sermons, and creeds and faiths." "The world," she says, "is famishing for the lack of real spiritual bread. It wants something to eat, and you give it a stone. *But God is raising up a people who knows what it wants*, and how to give it, who knows how to break the bread of life and *testify what God has done for them*, and what he can do for other poor famishing souls."

This "volley firing" is one of those things that attracts the crowd. Many people are curious to hear about their neighbour's past life—what he has been and what he has done, and to hear of the change that has been wrought upon him, and to witness his manifestations of joy and happiness. A sailor at one of its meetings in England, after testifying to what he had been, and the change that he had experienced, to express his joy at the conclusion danced a "hornpipe," and that with the approbation of the leader of the meeting. At Kingston, not long ago, a convert, called Happy Bill, was so boisterous and acted so demonstratively, as expressive of his happiness, with the approbation of the Captain, that some of the sergeants themselves were disgusted and tendered their resignation. In the *Toronto Mail* of the 29th Jan., 1884, there appeared, as an item of news from Kingston, the following, namely, "The Salvation Army had a great time to-day. Captain Madden, of Barrie, and Happy Bill Cooper danced on the stage, and the latter carried on worse than a negro minstrel. He was encouraged by Major Moore." And just recently, on account of similar proceedings, it is stated that a number of sergeants withdrew and appealed to General Booth.

This may gather the crowd, but it is dangerous to the converts themselves, tending, as it evidently does, to self-deception, self-conceit, self-righteousness, and to bring contempt upon true religion. It is another gospel than that which Paul preached, and will prove to be most detrimental to the gospel of the Lord Jesus Christ. When their feelings subside, and their excitement is over, they may find that their religion is gone, if not, come to the conclusion there is no reality at all in religion. A writer, who attended some of their meetings, says of one at which he was present: "There may have been a congregation of two thousand persons

present, and these were addressed by two or three men whose ideas bore to their words about the proportion of a drop of wine to a gallon of water. They spoke with tremendous noise and volubility, but when you watched for something substantial to lay hold of it perpetually eluded your grasp. After all, when I tried to sum up the results of the three services which I attended it was a very small *residuum* of material which I had managed to carry away. Much of the speaking consisted in *testimonies*, and some of these were unquestionably touching. But to others of them I listened with misgiving and pain."

2. Another practice, to which I would now refer, is, namely, the employment of women equally with men to fill the offices of the Army, and to preach, and to command its corps. In this Army, so far as its officers and exercises are concerned, there is neither male nor female, all are one and the same. It is nothing to them that God has enjoined, by His inspired apostle, "Let the women learn in silence, with all subjection; but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve, and Adam was not deceived, but the women being deceived was in the transgression."—

1 Tim. ii, 11. Also, in his first epistle to the Corinthians, fourteenth chapter, "Let your women keep silence in the churches; for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." The reasons given for these strong injunctions are as cogent to-day as when they were first penned. Yet in the Army women are made lieutenants and captains, to preside over and command the Army's corps. This practice is not only inconsistent with the position in which it has pleased God to place women, but, also, with that modesty which is such an ornament to her sex.

In closing, I should not overlook one thing which characterizes all its exercises, and much of its publications, especially its hymns, and that is irreverence for the Divine Being and sacred names, and sacred things. There is great familiarity with these manifested. One would suppose in

listening to them that the great God is their equal and companion. He is spoken of, and to, in such a way, with such a lack of reverence, that it is painful to any right-minded Christian. And both in their addresses and in their hymns, they appear to be very familiar with the great enemy of God and man, and one favourite expression is "we licked the devil." Their treatment of sacred things, and of Divine names and persons, if not profanity itself, is, to say the least of it, very irreverent and cannot but have a very bad effect, especially upon the young. Their treatment, also, of the sacraments of Baptism and the Lord's Supper cannot but prove to be injurious to true religion. Women are permitted to baptize, and laymen dispense the ordinance of the Lord's supper. Their late hours and all-night meetings of both sexes together do not promote good order, or the morals of the community. Servants, especially female servants, have been led to violate their obligations to their employers and, in not a few cases, have been dismissed from their services. A religion which leads to such consequences ought not to be encouraged.

But, it is said, these people go into the back streets and lanes of our towns and cities and gather out the people. But do they go into these to enter the houses and read the scriptures to, and pray with the inmates? Nothing of the kind. And how do they go into these? With bands of music, not with tracts and Bibles to be distributed. If I were to go into the lanes of the city beating a big drum, with one of my elders beating a little one, accompanied with several of the women of the congregation, playing tamborines and fiddles, what would be thought of us? Would it not call forth the severest criticism and condemnation?

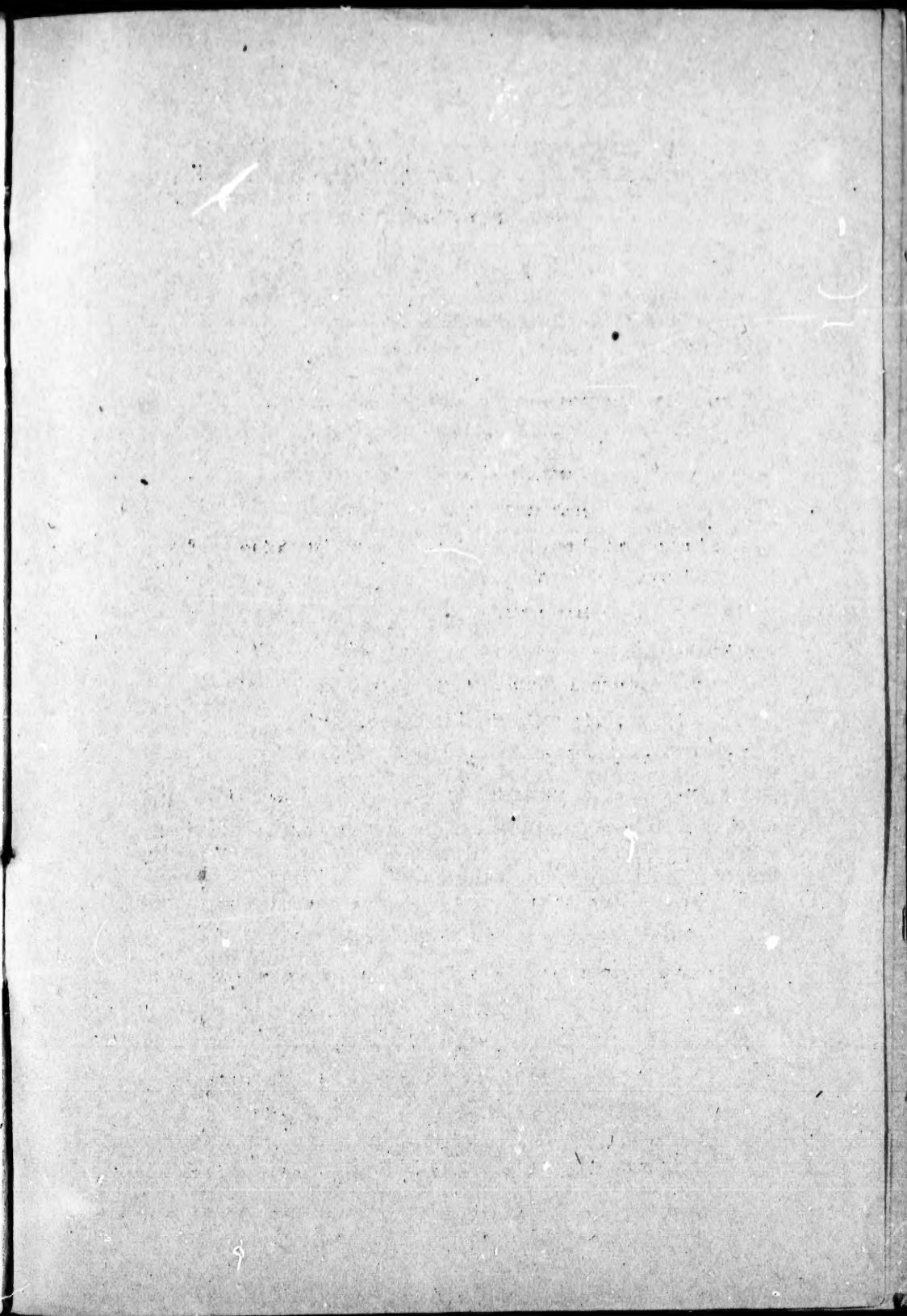
But, then, they are doing so much good in reclaiming bad characters and saving the lost. In answer to this, it may be said their work is not sufficiently tested, and it is to be borne in mind that a man is as much a citizen of the devil's kingdom in hypocrisy and self-righteousness as in drunkenness and other vices.

If it be asked, how should this army be treated? I unhesitatingly say, leave it severely to itself, except where it interferes with the rights of citizens, and the peace and good

order of society. In some places, especially in towns and cities, it has carried its performances and parades on the public streets to such an extent as that it has become a public nuisance, and the authorities have been obliged to interfere and stop them. Can it be made use of by the churches for accomplishing the great work given them to do? I say emphatically, No, not without danger to the truth, danger to themselves, and danger to the cause of true religion. The Army may do some good by restraining some, at least for a time, from sinful habits and courses, and the truth which is mingled with its errors, may be made effectual for the salvation of some. But are we at liberty on this account, to encourage and aid an organization with such a government, holding such principles, and following such practices? Let us remember that conversion is one thing, and regeneration, which can be effected only by the Holy Spirit, is another. Where regeneration is effected, there will ever follow a genuine conversion. But a person may be converted many times and never be regenerated. And it is to be feared that there is very much of this kind of conversion in the Army. Let us also remember that the salvation of men is not the sole end of preaching the Gospel, or the only end of the visible church's existence. The preaching of the Gospel is not only the savor of life unto life, but the savour, also, of death unto death. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil."—Jno. iii: 19. The maintenance and dissemination of the truth, the edification, sanctification, and preparation of God's people for the upper and better sanctuary, are great and important ends to be accomplished by the visible church, as well as the awakening and the ingathering of the redeemed. Like many other sects that have arisen in the past the Army will only have its day. Where now are the Millerites that in 1844 and '45, swept over this country, and the United States, causing great excitement? Is there now much heard of the Plymouth Brethren that so recently caused so much commotion? All these movements and excitements remind us that the end draws near; for are we not told that "in the last days perilous times shall come?"

And "the Spirit speaketh expressly, that in the latter times some shall depart from the faith." Harken, then, to the exhortation of the written Word of God, "Beloved, believe not every spirit, but try the spirits whether they be of God ; because many false prophets are gone out into the world."—1 Jno. iv : 1. "And, then, if any man shall say to you, lo, here is Christ ; or, lo, there, believe him not ; for false Christs and false prophets shall arise and shall show signs and wonders to seduce, if it were possible, even the elect ?"—Mark xiii : 21.

In view of the presence and operations of the Army, in which every member is a soldier and expected to do his duty, there are two or three practical questions which we may do well to ask ourselves. Are we as zealous and earnest in the use of the appointed means as we might and should be ? Do we employ the officers and members of our churches, young and old, in promoting the cause and kingdom of Christ to that extent to which they might and should be employed ? "Ye are the light of the world;" Ye are the salt of the earth," and "the leaven that is to leaven the lump." Ought not, then, this light to shine more brightly, and steadily and constantly into the darkness ? ought not this salt to exert its savour more efficiently on the mass that is round about it ? and should not this leaven work, though quietly, more persuasively and effectually ? Lastly, do we throw into the religious and public services as great a variety as we might, and are these services more formal and routine than they need be ? These questions call for careful and serious consideration, on the part of all who desire and pray for the progress of the kingdom of the Lord Jesus Christ.



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